

Unit 2: Historical Overview

Objectives

At the end of this unit, you will

Be aware of the following

- Key figures and places of Buddhist, Confucian, Taoist, Islamic and Christian history in East Asia
- Differing traditions within Buddhist practice
- Many terms identifying the historical Buddha
- Islam's entry into China and East Asia
- Early Christian presence within China

Identify

- Siddhartha Gautama, Emperor Ashoka
- Theravada, Mahayana, Pure Land, Ch'an and Tantra Buddhist practice
- Sakyamuni, Buddha, K'ung Fu-Tzu, Mencius, Sun Tzu
- Neo-Confucian movement
- Five relationships
- Third wave Confucian movement
- Lao-Tzu, Tao-te Ching
- Nestorian Christian

Realize

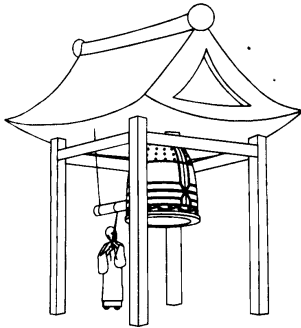
- Long-standing influence of religion on culture
- Impact of Confucian practice on East Asian economics
- Sufi Islam influence in East Asian Muslim practice
- Long-standing presence of Christianity in China

Unit 2: Historical Overview

Historian Barbara Tuchman, in her book Stilwell and the American Experience in China, 1911-1945, describes the isolation practiced historically by China. foreigners, termed "foreign devils," "long-nosed," or "hairy," were often equated with evil spirits.

"Throughout her history China had believed herself the center of civilization, surrounded by barbarians. All outsiders whose misfortune was to live beyond her borders were 'barbarians' and necessarily inferiors who were expected, and indeed required, to make their approach, if they insisted on coming, bearing tribute and performing the kowtow in token of humble submission."

-- Barbara Tuchman, Stilwell and the American Experience in China, 1911-1945, p. 26.



Before discussing the major religious traditions of East Asia, mention of three principles, each essential to our overall understanding of world cultures and religions, is necessary.

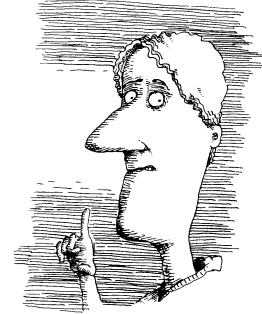
East Asian religions amply demonstrate the importance of each. These principles apply to religion/culture in general and Chinese/East Asian religions in particular:

1. Old Religions Die Hard. If confused concerning present cultural-political-religious issues, look to the past. Nothing hangs on as long or as powerfully as religious traditions. Understanding the past is important to understanding the present.

2. Religious Traditions Become Blended Over Time. In the process of forced conversions, arbitrary boundary shifts, intermarriages and passage of time, adaptation occurs. Religions blend.

3. Faith is Never Pure...The Effect of Culture Must be Added.

Economic, political, nationalist, environmental and ethnic composition factors strongly influence the flavor of a religious tradition and expression.



I. Buddhism

1. Origins Buddhism originated in northern India under the leadership of Siddhartha Gautama (sid-HAHR-tah GOW-tuh-muh, 566 - 486 B.C.), known as the first Buddha. Under Emperor Ashoka (uh-SHOH-kuh), Buddhist teaching and practice entered Sri Lanka (third century B.C.) and other parts of Southeast Asia.

Monks carried the religion to China in the second century, Korea in the fourth century and to Japan and Tibet in the seventh century. Within the past two centuries, Europe and North America have increasingly felt the influence of the Buddhist tradition. Over half of the world's population live in areas where Buddhism has been, or is now, the dominant practice.

2. Theravada Theravada (thai-ruh-VAH-duh) practice, is the most conservative, traditional school of Buddhism. Also called the southern social movement, this tradition goes back to one of the original 18 schools--the tradition of the elders. **Hinayana** (hin-ah-YAH-nah, lesser), a pejorative term, sometimes describes Theravada. Southeast Asia--specifically the countries of Myanmar, Thailand, Laos, Kampuchea--and Sri Lanka are home to this practice.

3. Mahayana Mahayana (mah-hah-YAH-nah), which means the "great vehicle or course," is associated with Tibet, Mongolia, China, Korea, Japan and Vietnam. Also called northern Buddhism, it includes the Pure Land, Ch'an (chahn [Zen]) and Tantra (TUHN-truh) trends of thought.

4. Buddha

Many names identify the historical Buddha. Sakyamuni refers to Buddha's clan (his being a "sage of the Sakya clan"). Gautama is his family name (like "Smith" in John Smith); Siddhartha (sid-HAHR-tah) his personal name. Tathagata (tuh-TAH-guh-tuh, "thus come one," is a title Gautama gave himself. It suggests the Buddha practiced what he preached.

Born to the warrior (kshatriya, KSHAT-ree-uh) class, at birth Buddha was possessed wisdom far beyond his age and experience.

Four Sights While a young man, he saw four sights--an old man, a sick man, a corpse and a wandering ascetic--which prompted Gautama to retire from the world, undergo the great struggle, and attain enlightenment.



The title "Buddha," meaning "enlightened, awakened one," refers to those who attain the enlightenment goal of Buddhist religious life.

5. Ashoka Emperor Ashoka ruled India from 272 - 236 B.C. In conquering Kalinga (northern India and its environs), Ashoka's forces apparently slaughtered 100,000 people, deported 150,000 and spread famine and pestilence.

In what might be seen as one of history's first recorded cases of post traumatic stress syndrome, Ashoka embraced Buddhism, advocated religious tolerance, common ethical observance, an ending to violence and demonstrable social concern. His turn from "Ashoka the fierce" to "Ashoka the righteous" became a model for kingship held even now throughout Buddhist lands.

II. Confucian Thought

1. K'ung Fu-Tzu Leadership of the Confucian school centers around its foremost teacher, K'ung Fu-Tzu (kuhng foo-dzuh, 551-479 B.C.).

Though not the founder per se, as the transmitter and true embodiment of the Confucian Way, "Kung the Master," the "supreme editor of Chinese culture," is without peer. His integrity of person and perseverance in answer to a call set the example for followers to emulate.



His vision centered on respect children show to their parents; the high regard given elders and lawful authority figures; and an appreciation for learning, protocol and ceremony. Confucian practice became the characteristic world view and practice of the Chinese people for over 2,000 years.

2. Mencius and Hsun-Tzu Mencius (MEN-shee-uhs, 372-289 B.C.) systematized Confucius's teaching. Believing in the innate goodness of all people, he popularized the 'five relationships' (father-son, ruler-minister, husband-wife, old-young, friend-friend) concept. Hsun-tzu (shuhn-dyuh, @ 298-238 B.C.) was another early leader in Confucian philosophy. Thinking all individuals were essentially evil, he promoted the cultivation of ritual as antidote to humankind's depravity. Today, Kung te Cheng (b. 1920), a direct descendant of Confucius and resident of Taiwan, is a leading spokesperson for Confucian values.

The Sun-tzu (SWUN dyuh) a Chinese classic on military tactics and strategy, dates from the era 400-320 B.C. The Sun-tzu shows how superior mental attitudes can effect military/political change. Emphasis is on unsettling the enemy's mind and upsetting his plans.



3. Neo-Confucian Practice. The neo-Confucian movement, developed in response to Buddhism, was dominant in East Asia from the twelfth to early twentieth century. It honed and perfected early Confucian thought. Chu Hsi (joo shee, 1130-1200), with his School of Principle, saw a pattern running through all material. By practicing asceticism or moral discipline, followers could ascertain this inner design. Wang Yang-ming (wahng yahng-ming, 1472-1529), another major neo-Confucianist, established the School of Mind. Innate knowledge, found within the mind, is the basis on which to view humanity, rather than pursuing external patterns.

A Third Wave Confucian movement seeks to explain the current economic revival in East Asia in terms of application of Confucian principles to the post-modern world. This school of thought seeks to outmaneuver competitors, based on superior self-knowledge and knowledge of others.

Harvard professor Tu Wei-ming discusses the impact of Confucian thought on the East Asian economy. After describing the economic growth taking place in East Asia, Dr. Wei-ming discusses the human factor involved in the process:

"What they [East Asian] have shown is that culture matters, that values people cherish or unconsciously uphold provide guidance for their actions, that the motivational structure of people is not only relevant

but also crucial to their economic ethics, and that the life-orientation of a society makes a difference in the economic behavior of its people." ("Confucianism," pp. 216, 219, Our Religions.)

III. Taoism

Lao Tzu (lou-dyuh), is the purported author of Tao-te ching (dou-duh jing, The Book of The Way and Its Power), the first book of Taoist thought.

Called the "Patriarch of Taoism," the "Old Boy, Old Fellow," and the "Grand Old Master," his thought stressed yielding to the way of nature rather than being bound by society and its formal/informal rules.



Chuang-tzu (jwahng-dyuh, @369-286 B.C.), whose name is the title for another classic Taoist text, is the second of the major founders of the movement. He advocates spontaneity, freedom and a natural-mystical approach as ways to deal with the chaos found within society. Discarding conventional values, freeing oneself from worldly attachments, and following a mystical, esoteric approach is Chuang-tzu's theme.

Chang Tao-ling (chahng dou-ling, @ A.D. 142), an exorcist and founder of the Five Pecks of Rice movement, established a mystical/religious healing school of thought. Today, most Taoist priests consider Chang Tao-ling as their main inspiration.

Wang Che (wahng-jeh, 1112-1170) founded the northern Ch'uan-chen (chwahn-jen, complete perfection) Taoist school. The early Ch'uan Chen masters lived unique lives. Once, Wang Che slept on ice; another time, he meditated in a hole for a couple of years. An austere, simple life was the pattern to follow. Monasticism, asceticism, and self-cultivation (realizing the "true nature" in the mind) are the defining characteristics of the movement.

IV. Islam

1. China



Islam entered China peacefully during the eighth century. Muslim merchants, traveling in caravans along silk routes in central Asia, spread their beliefs as they went. Mosques arose. Schools were organized and copies of the Qur'an printed.

By sea, Islamic practice also entered the country. During the Tang and Sung periods, mosques and schools were founded in the ports of Guangzhou (Canton) and Quanzhou. In Taiwan today, a sizable Islamic community (50,000 people) exists as the result of seafaring expeditions by Muslim traders.

During establishment of the Mongol Yuan dynasty of northern China (1279-1368), Genghis Khan's (gen-guhs-KAHN) grandson, Kublai Khan (koo-bla KAHN) brought with him many Persian Muslims as part of his conquering force. Many of these Muslims settled in the Yunnan province, where a small Islamic community exists even today.

In the 17th century, strong Chinese opposition arose against Muslims, with state policy enforced by the Chinese army to overrun Muslim lands in central China.

Many Muslim uprisings occurred in the 19th century, leading to the death of many Muslims and destruction of Islamic communities. With China's completed invasion of eastern Turkestan in 1877, historic Muslim populations came under Chinese control. This northwest province area, renamed Xinjiang, containing peoples of ethnic Uighur and Turkoman origin, constitutes the largest concentration of Muslims in China.

As outlined in the HarperCollins Dictionary of Religion, Islam remains a minority religion in China due, in part, to its monotheism, general intolerance of other systems, dietary restrictions and insistence upon an Arabic Qur'an. (See p. 201.)

2. Southeast Asia



"Islam spread into the Malay world from the [thirteenth] century onward through Sufi teachers, pious merchants, and a number of men from the family of the Prophet and ruling classes...who married members of Malay royal families and brought about conversion to Islam from above."

Sufi teachers translated the Qur'an into the Malay language.

In the 16th century, Arab traders introduced Islam throughout the Sulu Archipelago. Eventually, Islam replaced or incorporated local Hindu, Buddhist and indigenous practice. Sufism still plays a prominent role in the region. (See Seyyed Nasr, "Islam," in Our Religions, pp. 498-500.)

V. Christianity in China

1. Nestorian Beginnings. Christianity has a long, complex and continuing impact within China. In the early seventh century, Al-lo-pen, a Syrian Nestorian monk, became the first Christian to enter China. (Nestorian Christians draw their distinctive theology from controversies surrounding the divine/human nature of Christ.) By 635, imperial approval allowed Nestorian monasteries to be built.

2. Roman Catholic Developments Jesuit missionaries came to southern China in the 1670s. Matteo Ricci (1521-1610,) in 1601 was allowed to live in Beijing.

Unit 2: Historical Overview

Some Jesuits were tolerant of incorporation of local Chinese religious practices into their liturgies and practices, leading to a rites controversy which was eventually settled by Papal authority. By 1800, some 500 priests (100 being Chinese) were in China.

3. Protestants Robert Morrison, called the first Protestant missionary, entered China in 1807. After the Opium War (1840-1842), more foreigners (including missionaries) could live in China. Evangelists, medical missionaries, Bible translators, educators, and "Bible women" served by the 1860s. Hudson Taylor founded the China Inland Mission in 1865. By the 1880s, Christian Universities were established.

4. Restrictions The T'ai-ping Rebellions during 1840-1864, and the Boxer Rebellion (1900-1901) caused loss of life but growth for the missionary enterprises. The YMCA and YWCA had great impact during this period. The Revolution of 1911, involving Sun Yat-sen, saw participation by many Chinese Christians.

The Chinese Communist takeover of 1949 saw many Christians forming "house churches" to avoid persecution. Some Protestant and Catholic patriotic movements, though disbanded during the Cultural Revolution (1966-1976), were reopened. These groups receive limited government approval and stringent oversight.

According to the U.S. Department of State--China Country Report on Human Rights Practices for 1996,

"In 1996 police closed dozens of 'underground' mosques, temples, and seminaries and hundreds of Protestant 'house church' groups, many with significant memberships, properties, financial resources, and networks.



Leaders of such groups, including itinerant teachers and evangelists, increasingly have been detained for lengthy investigation...Some congregations have been hit with heavy fines."

Vocabulary List: Historical Overview

Ashoka (uh-SHOH-kuh) Emperor under whom Buddhist teaching and practice entered Sri Lanka (third century B.C.) and other parts of Southeast Asia. Ashoka ruled India from 272 - 236 B.C. He converted to Buddhism, advocated religious tolerance, common ethical observance, and ended violence with demonstrable social concern.

Buddha (BOO duh) Title meaning "enlightened, awakened one," and refers to those who attain the enlightenment goal of Buddhist religious life.

Chang Tao-ling (chahng dou-ling, @ A.D. 142) An exorcist and founder of the Five Pecks of Rice movement, who established a mystical/religious healing school of thought. Today, most Taoist priests consider Chang Tao-ling as their main inspiration.

Chu Hsi (joo shee, 1130-1200) Promoted School of Principle, and saw a pattern running through all material. By practicing asceticism or moral discipline, followers could ascertain this inner design.

Chuang-tzu (jwahng-dyuh, @369-286 B.C.) His name is the title for a classic Taoist text. Chuang-tzu is the second of the major founders of the Taoist movement. He advocates spontaneity, freedom and a natural-mystical approach as ways to deal with the chaos found within society. Discarding conventional values, freeing oneself from worldly attachments, and following a mystical, esoteric approach is Chuang-tzu's theme.

Five relationships Concept popularized by Mencius. The five relationships are--father-son, ruler-minister, husband-wife, old-young, friend-friend.

Four sights When a young man, Buddha took a trip outside his father's palace. On this visit, he saw the four sights--an old man, a sick man, a corpse and a wandering ascetic--which prompted Gautama to retire from the world, undergo the great struggle, and attain enlightenment.

Hinayana (hin-ah-YAH-nah, lesser) A pejorative term, sometimes describing Theravada. Southeast Asia--specifically the countries of Myanmar, Thailand, Laos, Kampuchea--and Sri Lanka are home to this practice.

K'ung Fu-Tzu Leadership of the Confucian school centers around its foremost teacher, K'ung Fu-Tzu (kuhng foo-dzuh, 551-479 B.C.).

Kublai Khan (koo-bla KAHN) Genghis Khan's (gen-guhs-KAHN) grandson who brought with him many Persian Muslims as part of his conquering force during the establishment of the Mongol Yuan dynasty of northern China (1279-1368).

Kung te Cheng (b. 1920) Direct descendant of Confucius and resident of Taiwan, who is a leading spokesperson for Confucian values

Lao Tzu (lou-dyuh) The purported author of Tao-te ching (dou-duh jing, The Book of The Way and Its Power), the first book of Taoist thought. Called the "Patriarch of Taoism," the "Old Boy, Old Fellow," and the "Grand Old Master," his thought stressed yielding to the way of nature rather than being bound by society and its formal/informal rules.

Mahayana (mah-hah-YAH-nah) Means the 'great vehicle or course,' and is associated with Tibet, Mongolia, China, Korea, Japan and Vietnam. Also called northern Buddhism, it includes the Pure Land, Ch'an (chahn [Zen]) and Tantra (TUHN-truh) trends of thought.

Matteo Ricci (1521-1610) Jesuit missionary who in 1601 was allowed to live in Beijing

Mencius (MEN-shee-uhs, 372-289 B.C.) Systematizer of Confucius's teaching. Mencius believed in the innate goodness of all people.

Morrison, Robert Called the first Protestant missionary, entered China in 1807. Hudson Taylor founded the China Inland Mission in 1865.

Neo-Confucian movement Program developed in response to Buddhism, becoming dominant in East Asia from the twelfth to early twentieth century. It honed and perfected early Confucian thought.

Sakyamuni refers to Buddha's clan (his being a "sage of the Sakya clan").

Siddhartha Gautama (sid-HAHR-tah GOW-tuh-muh, 566 - 486 B.C.) Historical figure known as the first Buddha. Gautama is his family name (as "Smith" in John Smith), while Siddhartha is his personal name (as "Mary" in Mary Smith.)

Sun-tzu (SWUN dyuh) A Chinese classic on military tactics and strategy, dating from the era 400-320 B.C. The Sun-tzu shows how superior mental attitudes can effect military/political change. Emphasis is on unsettling the enemy's mind and upsetting his plans.

Theravada (thai-ruh-VAH-duh) The most conservative, traditional school of Buddhism. Also called the southern social movement, this tradition goes back to one of the original 18 schools--the tradition of the elders.

Third Wave Confucian movement which seeks to explain the current economic revival in East Asia in terms of application of Confucian principles to the post-modern world. This school of thought seeks to outmaneuver competitors, based on superior self-knowledge and knowledge of others.

Wang Che (wahng-jeh, 1112-1170) Founder of the northern Ch'uan-chen (chwahn-jen, complete perfection) Taoist school. The early Ch'uan Chen masters lived unique lives. Once, Wang Che slept on ice; another time, he meditated in a hole for a couple of years. An austere, simple life was the pattern to follow. Monasticism, asceticism, and self-cultivation (realizing the "true nature" in the mind) are the defining characteristics of the movement.

Wang Yang-ming (wahng yahng-ming, 1472-1529) A major neo-Confucianist who established the School of Mind. Innate knowledge, found within the mind, is the basis on which to view humanity, rather than pursuing external patterns.

Review Quiz: Historical Overview

Part 1--True or False Place a T or an F in the blank provided.



1. _____ Many Theravada school Buddhists describe their trend of Buddhist thought as the Hinayana school.
2. _____ Southeast Asia is home to Tantric Buddhist practice.
3. _____ Pure Land, Ch'an and Tantra Buddhism all fall under the umbrella term Mahayana Buddhism.
4. _____ One of the "four sights" Gautama saw as a young man was a wandering ascetic.
5. _____ In the third century B.C., Emperor Ashoka ruled in what is now Cambodia.
6. _____ Confucian practice has little to do with East Asia's current economic revival.
7. _____ Muslim warriors spread Islam in China by means of the sword in the eighth century.
8. _____ Islam entered China peacefully through merchants and sea traders.
9. _____ Nestorian Christianity entered China in the early seventh century.
10. _____ The Buddhist faith entered China, Korea, Japan and Tibet primarily through monks.



Part 2--Multiple Choice Place the letter or the most correct answer in the space provided.

1. _____ The term "Middle Kingdom" refers to China's
 - a. unique geographical position.
 - b. historical view of herself as the center of the universe.
 - c. interests in Hong Kong.
2. _____ Historically, China viewed foreigners as
 - a. friends.
 - b. unique specimens of creation.
 - c. barbarians.
3. _____ Another name for the first Buddha is
 - a. Siddhartha Gautama.
 - b. Bodisattva.
 - c. Ashoka.
4. _____ What percentage of the world's population live in areas where Buddhism has been or is the dominant practice?
 - a. 25%
 - b. over 50%
 - c. 80%
5. _____ Another descriptive term for Mahayana Buddhism is
 - a. Hinayana Buddhism.
 - b. northern Buddhism.
 - c. Theravada Buddhism.

Unit 2: Historical Overview

6. _____ Another name for the historical Buddha, which refers to his clan, is
- a. Siddhartha.
 - b. Sakyamuni.
 - c. Kalinga.
7. _____ The title "Buddha" means
- a. friend of God.
 - b. enlightened, awakened one.
 - c. one who retires from the world.
8. _____ Emperor Ashoka's conversion to Buddhism resulted in his
- a. turning from violence to practice social involvement and ethical government.
 - b. becoming a bodhisattva.
 - c. making citizens Buddhist under threat of death.
9. _____ The supreme editor of Chinese culture was
- a. Kalinga.
 - b. K'ung Fu-Tzu.
 - c. Mencius.
10. _____ A principal systematizer of Confucius' teaching was
- a. Sun-Tzu.
 - b. Mencius.
 - c. Ashoka.
11. _____ The Chinese classic on military tactics and strategy is the
- a. Sun-Tzu.
 - b. Jomini.
 - c. Clausewitz.
12. _____ The Neo-Confucian practice arose in response to the influence in China of
- a. Christianity.
 - b. Hinduism.
 - c. Buddhism.

13. _____ The "Patriarch of Taoism," the "Grand Old Master" is
- a. Lao Tzu.
 - b. Confucius.
 - c. Mencius.
14. _____ Lao Tzu's Taoist thought stressed
- a. following established, formal rules for every situation.
 - b. offensive war principles.
 - c. yielding to the ways of nature rather than being bound by society's formal rules.
15. _____ The most important practitioners of Islamic thought to influence the Malaysian world in the 13th century were the
- a. Sunnis.
 - b. Shias.
 - c. Sufis.
16. _____ In Southeast Asia, Sufism transformed the _____ language into one of the major Islamic patterns of speech.
- a. Pakistani
 - b. Malay
 - c. Vietnamese
17. _____ Robert Morrison and Hudson Taylor were nineteenth century _____ missionaries to China.
- a. Protestant
 - b. Catholic
 - c. free enterprise
18. _____ Some _____ missionaries tolerated incorporation of local Chinese religious practice into their liturgies during the seventeenth and eighteenth centuries.
- a. Nestorian
 - b. Jesuit
 - c. Hindu
19. _____ As a result of the Chinese Communist takeover in 1949, many Catholic and Protestant Christians
- a. formed "house churches."
 - b. received state money for building bigger churches.
 - c. received Chinese Bibles from the central government.

Unit 2: Historical Overview

20. _____ According to recent Human Rights reports, churches in China today

- a. are thriving with little or no persecution.
- b. are still the focus of organized harassment and persecution.
- c. live in harmony with the enlightened Chinese Communist state.



"Give yourself credit for small accomplishments."

Appendix: China Historical Timeline

(Adapted from The Life World Library: China by Loren Fessler [NY: Time, 1963], p. 168)

China Historical Dates

B.C.

- c.2200-1700 Era of the legendary Hsia Dynasty.
- c.1700-1100 The Shang Dynasty flourishes in the Yellow River valley.
- c.1100-800 Kings of the Chou Dynasty consolidate and extend the central power to the Yangtze valley.
- 771-256 Chou hegemony dwindles as warring states maneuver for power.
- 221-206 The Ch'in Dynasty is founded by Cheng, the "First Emperor," who unites China. His successor is murdered after a three year reign.
- 202-195 Liu Pang, king of a neighboring state, found the Han Dynasty.
- 140-87 The Emperor Wu Ti extends Chinese power into western Asia, Korea, and Southeast Asia.

A.D.

- 9-23 Wang Mang, a nephew of the Empress Dowager, usurps the throne and attempts to redistribute land to the peasants.
- 25-220 The Han Dynasty is restored. Its forces conquer Vietnam and move into Sinkiang, exacting tribute from the kingdoms as far west as Afghanistan. Buddhism enters China through Central Asia.

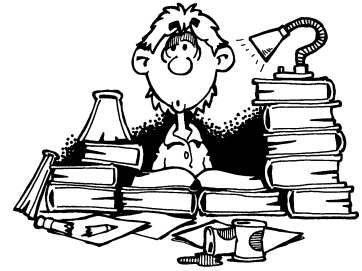
- 220-589 After the collapse of the Han, the country is divided into warring kingdoms. The period is known as that of the "three kingdoms and six dynasties."
- 590-618 Sui emperors again consolidate China, rebuild the Great Wall and employ five million people in construction of an elaborate water transport system.
- 618 Li Yuan and his son found the T'ang Dynasty.
- 960 After a period of disunity, the Sung Dynasty is founded.
- 1271-1292 Marco Polo makes his historic journey to China and Southeast Asia.
- 1279 The Mongol Yuan Dynasty completes the conquest of China.
- 1356-1382 The Mongols are driven out of China. The Ming Dynasty is founded.
- 1405-1433 Ming emperors send huge sea expeditions as far as Africa.
- 1514-1600 Western traders attempt to establish trade relations.
- 1582-1610 Father Matteo Ricci, a Jesuit, establishes the first Roman Catholic mission in China.
- 1644-1662 The Manchus conquer the country and establish a new dynasty.
- 1796-1835 Emperor Chia Ch'ing prohibits importation of opium, but the traffic increases to some 19,000 chests annually.

Unit 2: Historical Overview

- 1839 Commissioner Lin Tse-hsu is assigned to Canton and forces foreigners to surrender \$11 million worth of opium. **The Opium War** between China and the Western powers begins.
- 1842 The Opium War is settled by the Treaty of Nanking. Five ports are opened for trading; Hong Kong is ceded to Britain; and the Western powers receive legal jurisdiction over their own nationals in China.
- 1853-1864 The T'ai P'ing rebels capture Nanking and hold it as their capital.
- 1858 Foreign nations force the signing of the Treaty of Tientsin, by which China grants still further concessions.
- 1894-1895 Sino-Japanese War culminates in the Treaty of Shimonoseki, under which extensive concessions are granted to Japan.
- 1895 Sun Yat-sen leads an abortive revolt against the Manchus.
- 1898 Emperor Kuang Hsu tries unsuccessfully to modernize China during "100 Days" of reform.
- 1898-1900 Rebellions become widespread. Antiforeign and anti-Christian agitation increases.
- 1900-1901 Foreign legations in Peking are seized during the **Boxer Uprising**. In retaliation, foreign nations force the Chinese to pay immense indemnities.
- 1911-1912 Successful revolution brings the overthrow of the Manchu Dynasty. Sun Yat-sen is chosen first President of the Republic of China but is forced out by politicians from the north.
- 1913 Sun Yat-sen launches another revolt in an effort to bring unity to the country. It fails, and he flees to Japan.
- 1921 The Chinese Communist Party is organized at meetings held in and near Shanghai.
- 1924 After promises of Russian aid Sun's party, the Kuomintang, allows Communists to become members. **Chiang Kai-shek** is named head of the Kuomintang's new Whampoa Military Academy.
- 1924 Sun Yat-sen dies.
- 1926-1928 Chiang Kai-shek launches an expedition against the northern war lords and eventually breaks their power.
- 1927 Chiang crushes the Communists in Shanghai. **Mao Tse-tung** stages an unsuccessful uprising, then retires to Chinggangshan, where he draws supporters.
- 1934-1935 After attacks by the Nationalists, Mao leads his followers northward on the Long March.
- 1937 Japan invades China. Nationalists and Communists form a united front to fight the Japanese.
- 1945-1947 At U.S. urging, Mao and Chiang confer on the formation of a coalition government.
- 1949 The Communists capture Peking. **On October 1, Mao establishes the People's Republic of China.** Nationalist Government flees to Taiwan.
- 1947-1952 The Communists begin land reform. Opponents--or suspected opponents--of the regime are executed or sent to labor camps.
- 1950 The **Korean War begins**. Chinese "volunteers" cross the Yalu to fight U.N. troops.
- 1953 The **Korean War ends** with the signing of the truce of Panmunjom.
- 1955 Mao Tse-tung orders collectivization of farms.
- 1956-1957 During the "Hundred Flowers" campaign the regime receives six weeks of criticism. The critics are punished.

- | | | | |
|------|---|------|---|
| 1958 | Mao initiates the Great Leap Forward program and reorganizes the country into communes. | | de-emphasize the commune program. |
| 1959 | Tibetan uprising brings harsh reprisals from Peking. | 1962 | Conflict over territory in Ladakh and northern India precipitates border warfare between India and China. |
| 1959 | Mao Tse-tung relinquishes the chairmanship of the Government to Liu Shao-ch'i but remains head of the Communist Party. The Communists gradually | 1963 | Dispute between China and the Soviet Union over the appropriate road to achieve Communism breaks into the open. |
- .

Sources Used in Historical Overview



Lao Tzu, Tao Te Ching, trans. D.C. Lau, (NY: Penguin, 1963).

Sampson, Kenneth L., World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants, (Masters of Theology Thesis, Princeton Theological Seminary, Princeton, New Jersey, submitted to Dr. Charles Ryerson, 6 May 1996).

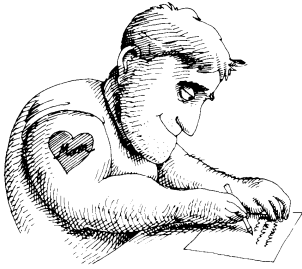
Sharma, Arvind, Our Religions, (San Francisco: HarperCollins, 1993).

Smith, Jonathan, ed., The HarperCollins Dictionary of Religion, (NY: HarperCollins, 1995).

Teiser, Stephen, Lecture Notes, REL 225, "The Buddhist World of Thought and Practice," Princeton University, Fall Semester, 1995.

Tuchman, Barbara, Stilwell and the American Experience in China, 1911-1945, (NY: MacMillan, 1970).

U.S. Department of State, Report on Human Rights Practices for 1996--China, (Released by the Bureau of Democracy, Human Rights, and Labor, 30 Jan 1997).



Resources for Further Study

Burgess, Alan, The Inn of the Sixth Happiness, (NY: Bantam, 1963).

Edwards, Mike, "Genghis, Lord of the Mongols," National Geographic, (Vol. 190, No. 6, Dec 1996), pp. 3-37.

Gup, Ted, "Hiroshima, Up From Ground Zero," National Geographic, (Vol. 188, No. 2, Aug 1995), pp. 78-102.

Hackworth, David H. and Julie Sherman, About Face, The Odyssey of an American Warrior, (NY: Simon and Schuster, 1989).

Hersey, John, The Call, (NY: Alfred Knopf, 1985).

Kristof, Nicholas, "A Japanese Generation Haunted by Its Past," (New York Times, 22 Jan 1997), p. A1.

Sobering memories and post-traumatic stress of WW II Japanese veterans.

McDonough, James, Platoon Leader, (Novato, CA: Presidio Press, 1985).

Mydans, Seth, "Faces From Beyond the Grave," (The New York Times Book Review, 25 May 1997), p. 21.

Review of The Killing Fields, edited by Christ Riley and Douglas Niven. Presents sobering photographs of prisoners just prior to their deaths. "Before the Khmer Rouge killed thousands of Cambodians, they took their photographs...Of more than 14,000 imprisoned [at Tuol Sleng prison in Phnom Penh] between 1975 and 1979, virtually all were killed."

Nixon, Richard, The Memoirs of Richard Nixon, Vol II, (NY: Warner, 1978).

Unit 2: Historical Overview

Pollock, John, A Foreign Devil in China--The Story of Dr. L. Nelson Bell, An American Surgeon in China, (Grand Rapids, MI: Zondervan, 1971).

Schell, Orville, "Tunnels That Run Deep, In Earth and Memory," (New York Times, 20 April 1997), p. xx31.

"At Cu Chi (Vietnam), the Vietcong's underground passageways are a war shrine, tacky tourist attraction--and an unsettling reminder."

Slim, Viscount, Defeat Into Victory, (London: MacMillan, 1972).

Sorley, Lewis, Thunderbolt, General Creighton Abrams and the Army of His Times, (New York: Simon and Schuster, 1992).

Thompson, Ann and others, Another Kind of War Story--Army Nurses Look Back to Vietnam, (Lebanon, Penn: Donald Blyler, 1993).

Tyler, Patrick, "Chinese Dam's Forbidding Future Dooms Rich Past," (New York Times, 6 Oct 1996), p. A1.

White, Theodore, The Stilwell Papers, (NY: MacMillan, 1946).



"Readiness demands continuous improvement." (General Carl Vuono)